

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 12th March 1892.

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ASSAM PAPERS.

Nil.

LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Fortnightly.</i>				
1	"Ahmadi"	Tangail, Mymensingh	600	
2	"Bankura Darpan"	Bankura	...	
3	"Kaliyuga"	Calcutta	...	
4	"Kasipur Nivasi"	Kasipur, Barisal	280	
5	"Navamihir"	Ghatal, Mymensingh	500	
6	"Ulubaria Darpan"	Ulubaria	700	28th February 1892.
<i>Tri-monthly.</i>				
7	"Hitakari"	Kushtia	800	2nd March 1892.
<i>Weekly.</i>				
8	"Bangavasi"	Calcutta	20,000	5th ditto.
9	"Banganivasi"	Ditto	8,000	4th ditto.
10	"Burdwan Sanjivani"	Burdwan	335	1st ditto.
11	"Chaturvartā"	Sherepore, Mymensingh	400	29th February 1892.
12	"Dacca Prakash"	Dacca	2,200	6th March 1892.
13	"Education Gazette"	Hooghly	825	4th ditto.
14	"Gramvasi"	Ramkristopore, Howrah	1,000	
15	"Hindu Ranjika"	Boalia, Rajshahi	212	2nd ditto.
16	"Hitavadi"	Calcutta	...	5th ditto.
17	"Murshidabad Pratinidhi"	Berhampore	...	
18	"Navayuga"	Calcutta	500	3rd ditto.
19	"Prakriti"	Ditto	...	5th ditto.
20	"Pratikar"	Berhampore	609	
21	"Prithivi"	Calcutta	...	
22	"Rangpur Dikprakash"	Kakinia, Rangpur	...	
23	"Sahachar"	Calcutta	800-1,000	2nd ditto.
24	"Sahayogi"	Barisal	342	
25	"Sakti"	Dacca	...	
26	"Samaj-o-Sahitya"	Garibpore, Nadia	1,000	6th ditto.
27	"Samaya"	Calcutta	3,000	4th ditto.
28	"Sanjivani"	Ditto	4,000	5th ditto.
29	"Sansodhini"	Chittagong	...	12th February 1892.
30	"Saraswat Patra"	Dacca	300	5th March 1892.
31	"Som Prakash"	Calcutta	600	7th ditto.
32	"Srimanta Sadagar"	Ditto	...	
33	"Sudhakar"	Ditto	3,100	4th ditto.
34	"Sulabh Samachar"	Ditto	...	
<i>Daily.</i>				
35	"Banga Vidyā Prakashika"	Calcutta	500	3rd, 4th, and 7th to 9th March 1892.
36	"Bengal Exchange Gazette"	Ditto	...	4th and 7th to 9th March 1892.
37	"Dainik-o-Samachar Chandrika"	Ditto	1,000	6th to 10th March 1892.
38	"Samvad Prabhakar"	Ditto	1,500	4th, 5th, and 7th to 9th March 1892.
39	"Samvad Purnachandrodaya"	Ditto	300	2nd to 5th and 7th to 10th March 1892.
40	"Sulabh Dainik"	Ditto	...	4th, 5th, 7th and 9th March 1892.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
41	"Dacca Gazette"	Dacca	...	7th March 1892.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
HINDI.				
<i>Monthly.</i>				
42	"Darjeeling Mission ke Másik Samáchár Patrika."	Darjeeling	50	
43	"Kshatriya Patriká"	Patna	250	
<i>Weekly.</i>				
44	"Aryávarta"	Calcutta	750	
45	"Behar Bandhu"	Bankipore	500	
46	"Bhárat Mitra"	Calcutta	1,200	
47	"Champarun Chandrika"	Bettiah	350	
48	"Desí Vyápári"	Calcutta	.....
49	"Hindi Bangavási"	Ditto	.....
50	"Sár Sudhánidhi"	Ditto	500	
51	"Uchit Baktá"	Ditto	4,500	
URDU.				
<i>Weekly.</i>				
52	"Al Punch"	Bankipore	.....
53	"Anis"	Patna	.....
54	"Calcutta Punch"	Calcutta	.....
55	"Darussaltanat and Urdu Guide"	Ditto	340	
56	"General and Gauhariasfi"	Ditto	.....
57	"Mehre Monawar"	Muzaffarpur	.....
58	"Raisul-Akhbari-Moorshidabad"	Murshidabad	150	
59	"Setare Hind"	Arrah	.....
URIYA.				
<i>Monthly.</i>				
60	"Asha"	Cuttack	165	
61	"Echo"	Ditto	.....
62	"Pradíp"	Ditto	.....
63	"Samyabadi"	Ditto	.....
64	"Taraka and Subhavártá"	Ditto	.....
65	"Utkalprána"	Mohurbhunj	.....
<i>Weekly.</i>				
66	"Dipaka"	Cuttack	.....
67	"Samvad Váhika"	Balasore	200	11th and 18th February 1892.
68	"Uriya and Navasamvád"	Ditto	420	10th and 17th ditto.
69	"Utkal Dípiká"	Cuttack	420	13th and 20th ditto.
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
70	"Paridarshak"	Sylhet	480	
71	"Silchar"	Silchar	500	
<i>Weekly.</i>				
72	"Srihatta Mihir"	Sylhet	332	

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II—HOME ADMINISTRATION.

(a)—Police.

The *Hitakari*, of the 2nd March, says that incendiarism has become very rife in Kushtia; but the police have not been able to trace a single offender. Some time ago

HITAKARI,
March 2nd, 1892.

Crime in Kushtia. thefts were equally rife in the place, but not a single thief was traced by the police. The police of Kushtia has, in fact, become quite worthless. Either the police should look sharp, or the people of Kushtia and the residents of Wards Nos. 1 and 2 in particular, will have to guard their own houses against incendiaries.

There is no reservoir of water sufficiently large in these places which could be had recourse to for quenching fires. The local authorities are requested to sink a well.

2. The *Banganivási*, of the 4th March, says that thefts and incendiarism have become very common in Mymensingh owing to the prevailing scarcity, and requests the District Magistrate to adopt measures for putting down the crimes.

BANGANIVASI,
March 4th, 1892.

3. The *Prakriti*, of the 5th March, fully approves of Lord Frankfort's report on the recent affray at Alipore. The writer had already said that the affray was due to the fault of the police, and regrets that the Commissioner of Police has made no enquiry into the conduct of his subordinates in connection with this matter. Indulgent treatment of this kind on the part of the Head of the Police is increasing the high-handedness of the police officers.

PRAKRITI,
March 5th, 1892.

4. The same paper says that police oppression is the same everywhere. Recently a case has occurred at Allahabad, which proves how very oppressive even common police officers are; how they are helped by the Magistrate in committing oppression, and how ignorant of the law even the higher police officers are. The case is as follows:—

PRAKRITI.

A marriage party was driving home from Jubbulpur. A carriage belonging to the party contained six men within it. A police constable detained the carriage and prevented the passengers from alighting, on the pretext that it contained six men. At last he was induced to allow the carriage to proceed. The bridegroom addressed a letter to the District Superintendent of Police stating the facts of the case. On receiving the letter the District Superintendent wrote as follows: This sort of thing is getting very common and should be put a stop to. There cannot be the slightest doubt that this letter was written to get the constable into trouble, although he was simply doing his duty! And on receiving this note, the District Magistrate wrote as follows: "Papers to Mr. Brenton, Joint-Magistrate, before whom this Babu will be prosecuted for defamation or giving false information, whichever offence may be established by evidence. The police must be supported when doing their duty as in this case. The Court Inspector to prosecute." The man was accordingly prosecuted; but as no charge could be made out against him, he was acquitted. The pleader on behalf of the bridegroom said that the police had no right to detain the carriage, and that by detaining it the constable had not only not done his duty, but had actually committed an offence. Now, who is responsible for the trouble to which the bridegroom was put by the prosecution? Who, again, is to bear the cost of the case which was brought by the Magistrate and the District Superintendent of Police through their ignorance of the law? Government ought not to keep in its service such hot-headed Magistrates and District Superintendents of Police. It is hoped that the Lieutenant-Governor of the North-Western Provinces will take punitive measures in connection with this matter.

5. The *Dacca Gazette*, of the 7th March, complains that several cases of dacoity in broad daylight have lately taken place in Dacca. The police is investigating the cases, but the result of the investigation will be what the result of such investigation usually is, namely, the punishment of the innocent with the guilty. But punishment alone will not put a stop to these dacoities.

DACCA GAZETTE,
March 7th, 1892.

In order that these dacoities may cease, the police must be reformed. No high police officer should be kept in the place of his birth, and no police officer should be kept long at the same place.

(b)—Working of the Courts.

SAMAY,
March 4th, 1892.

6. The *Samay*, of the 4th March, is glad to learn from the *Amrita Bazar Patrika* that the Lieutenant-Governor has administered a rebuke to a native Deputy Magistrate of

Tippera for having sentenced a man to a whipping of 30 stripes. This case has put the writer in mind of another, reported also by the same paper, in which a European Joint-Magistrate posted near Tippera sentenced a constable to a whipping of 25 stripes for having arrested a drunken European sailor who was misbehaving himself on the public road and taken away from him a match-box and a knife to prevent his committing mischief therewith. When the constable was crying in pain under the whipping, the Joint-Magistrate watched him writhing in pain with evident pleasure, and went on counting the stripes as they were inflicted; he also expressed regret that the man who administered the whipping was not properly trained to his work, and recorded his opinion against the jail rules in the visitor's book kept in the jail. About 10 or 12 minutes before the whipping was finished, the constable lost his senses, but the whipping was still continued. Has not the Lieutenant-Governor heard of this case?

BANGANIVASI,
March 4th, 1892.

7. Referring to the Nickels case in the Allahabad High Court, the *Banganivasi*, of the 4th March, says that the verdict of the jury in the Nickels case, lately tried in the Allahabad High Court, has startled even the Government organ, the *Pioneer*. But there is really little to be wondered at in the acquittal of the accused, seeing that he is a white saheb. The Indian Penal Code has no jurisdiction over sahebs; it is an engine of oppression for grinding only natives. It excites nothing but laughter and hatred to hear Englishmen speak of the equality of all in the eye of the law.

BANGANIVASI.

8. Referring to the refusal of the Bengal Government to pay Babu Ananda Chandra Roy's costs, the same paper asks—does not this refusal mean that in Government's eyes Baboo Ananda Chandra is still guilty? But the highest Court of Justice in the land having acquitted him, there is no denying that, in the eye of the law, Baboo Ananda Chandra possesses an unsullied character.

BANGAVASI,
March 5th, 1892.

9. The *Bangavasi*, of the 5th March, says that in several quarters great dissatisfaction is being expressed at the acquittal of the indigo planter, Nickels, by the Allahabad High Court, against the direction of the presiding Judge, who thought him guilty. These people will say that the jurors in the case were prejudiced in favour of the accused, but the writer will say no such thing. He thinks that the verdict of the jury was in accordance with their own honest conviction. It is quite possible that the English jurors at the second trial did not take that to be an offence which Chief Justice Edge and the Judge of the High Court, before whom the case was first heard, thought clearly criminal. It may be that their love for their countryman prevented the jurors from seeing the guilt of the accused, or that they could not think the accused at all capable of such a crime as was charged against him. But this was not prejudice; it was love for a countryman of which the writer cannot but speak in very high terms. It is this love for their countrymen which has made Englishmen rulers of India, and it is the want of such love in the Indians that has kept them in thralldom for the last seven hundred years. The writer would be the last man to blame the Englishman's love for his countryman.

DAINIK-O-SAMACHAR
CHANDRIKA,
Feb. 19th, 1892.

10. The *Dainik-o-Samachar Chandrika*, of the 7th March, says that a Deputy Magistrate of Howrah sentenced a decree-holder to undergo 15 days' imprisonment and to pay a fine of 25 rupees, for having broken open the door of, and trespassed into, the house of another man where the judgment debtor had concealed himself, with

A decision by Mr. Fiddian.

the view of making him over to the custody of the court-peon. But this sentence has been quashed on appeal by the Magistrate, Mr. Fiddian, on the ground that the decree-holder did no more than what he was authorised by the Code of Civil Procedure to do. And if this decision remains unquashed, very serious evils will be produced, for, on the strength of it, decree-holders will be able to trespass into people's *zanānas* to the great discomfort of the ladies.

11. The *Dainik-o-Samachar Chandrika*, of the 8th March, says that the mukhtar who was sent to *hajat* by Mr. Carey, Assistant-Magistrate of Patna, is a very respectable man. His offence was that he objected more than once to the Magistrate's not taking down the answers of the plaintiff, whom he was cross-examining. In the opinion of Mr. Carey, the mukhtar, in so objecting, was guilty of contempt of court. The mukhtar's name is Moulavi Ali Hossein. If Moulavi Hossein had been an English barrister, and not a native mukhtar, Mr. Carey would have had to do humbly and submissively whatever he had been asked to do. As it is, the mukhtar was taken to *hajat* by the Court Inspector, and as the District Magistrate was absent from the head-quarters, application for bail could not be granted. Young, inexperienced, and ill-behaved Civilians, like Mr. Carey, ought to be taught a good lesson. It is certain that Mr. Carey will be rebuked by the High Court. But rebukes by the High Court produce no chastening effect on the executive officers. Will Sir Charles Elliott remain indifferent in the matter? It is rumoured that the mukhtars in Mr. Carey's court resented the insult offered to Moulavi Ali Hossein by leaving the court in a body. But this did not daunt Mr. Carey, who disposed of cases in the absence of the mukhtars. The Lieutenant-Governor ought to see how mischievous it is to entrust a man like Mr. Carey with the work of administering justice. His Honour surely knows how to bring to reason wicked Civilians of Mr. Carey's type.

DAINIK-O-SAMACHAR
CHANDRIKA,
March 8th, 1891.

(c)—Jails.

12. The *Dacca Prakash*, of the 6th March, returns to the subject of jail administration and observes as follows:—

DACCA PRAKASH,
March 6th, 1892.

Jail Administration.

In his last article on the subject, the writer has proved that prisoners in jails are so overworked and ill-treated that many of them die an untimely death. Government has not certainly framed its jail rules with the deliberate object of bringing about this result, but the defects which exist in those rules and the imperfect supervision which is exercised over the jails are causes which produce that effect. Among the free population fever, cholera and small-pox cause the largest number of deaths, while deaths from dysentery, diarrhoea, bloodlessness, debility and diseases of the respiratory organs are so few in number that they are hardly worth counting. But it is precisely these latter classes of diseases which cause the greatest mortality in the jails. Weakness of the respiratory organs is due to excessive labour and insufficient diet, while dysentery, diarrhoea, and bloodlessness are caused by abstaining from the use of salt. It is therefore clear that deaths in jails are due chiefly to overwork, starvation, and the use of food without salt. That overwork speedily breaks down the constitution of the prisoners is clear from the smallness of their annual earnings, which amounts to Rs. 3 only at Dacca. As soon as a prisoner is admitted into jail, he is overworked in such a way that his constitution breaks down, and he becomes incapacitated for further work and is sent to hospital for treatment. This accounts for the smallness of the prisoner's earnings. Their annual earning would be larger if they were gradually accustomed to work. As it is, the overworking of prisoners leads to no other result than cruel deaths. As regards the starvation of prisoners, this results from supplying the same kind of food to all prisoners without distinction. Government is then asked to consider the following suggestions:—

1. The rule subjecting prisoners to overwork from the beginning should be abolished, and the amount of labour which prisoners are required to do should be increased by degrees.

2. Long-term prisoners should not be permitted to exercise control over short-term prisoners. This arrangement often leads to gross oppression of the latter by the former. Long-term prisoners often take advantage of their

position to take by force from short-term prisoners portions of their food, and to get them punished on false charges in cases of resistance.

3. Men of business habits should be largely appointed as visitors of jails, and much good will be done in this direction by appointing editors of newspapers as visitors.

4. As there is difference between the diet supplied to European prisoners and that supplied to native prisoners, so different scales of diet should be fixed for prisoners of different provinces and of different classes. There should be at least two different scales of diet, one for prisoners of respectable classes and the other for low caste prisoners. The first class of prisoners should include Brahmans, Kayasths and Vaidyas, and zamindars, talukdars, clerks, *gurus* and *pundits*.

5. Good rice, good pulses and milk should be given to prisoners of respectable classes. Dâl and curry intended for prisoners should be prepared with sufficient salt and oil. Mussulman prisoners should be given flesh, and low caste Hindu prisoners should be given milk at least once in a month. And fish should be given to all prisoners at least seven times in a week.

6. If any prisoners of the respectable class wants to get his food at his own cost, he should be given facilities to do so. Again, if any prisoner of the same class wants to cook his own food, he should be allowed to do so. As the number of prisoners of this class is very small, no inconvenience could be caused by the arrangement. If a prisoner is found to be losing weight, he should be allowed to cook his own food if he wishes to do so. It is a fact that many prisoners of respectable classes feel the greatest repugnance to eating food prepared by the jail cook.

(d)—Education.

SARACHAR,
March 2nd, 1892.

13. The *Sahachar*, of the 2nd March, cannot see why Mr. Ewbank's report on the subject of the theft of the question papers should not be published in the newspapers. If the report be in the form of a letter, it should be still published, unless it contain very confidential matter. It is the duty of the University authorities to give the public very detailed information on the subject. Many things are being said in the matter, and the publication of the report will have the effect of silencing these rumours. It is said that the covers containing the question papers were tampered with. But why were the papers sent in paper covers? Question papers ought to be sent in wooden boxes covered with wax cloth and properly sealed. Tampering with packets will then be impossible. And question papers should be packed in this way when coming from England to this country with the number of papers contained in any box written upon it, so that there may be no necessity of opening the boxes before sending them to the different examination centres. Again, question papers are not free from printing errors owing to their being printed in England. Considering that important political papers are printed here with perfect secresy, there ought to be no difficulty in printing examination papers here with secresy. And the re-examination which will be held at Patna proves that it is possible to print question papers in this country with secresy. There are mistakes in putting marginal marks in some of the B. A. examination papers. Such mistakes will be impossible if papers are printed here.

NAVAYUGA,
March 3rd, 1892.

Sir Charles Elliott on the medical education of Hindu females.

14. The *Navayuga*, of the 3rd March, says that at the last anniversary meeting of the Lady Dufferin Fund, held at Town Hall, Sir Charles Elliott, in the course of his speech, asked the gentlemen present to request their friends and acquaintances to give medical training to their daughters. Nothing could be more encouraging than that the ruler of Bengal, Behar, and Orissa should ask the Babus to give medical training to their daughters. And considering the times, the condition of Hindu society, and the way in which Hindu instincts are becoming distorted, it is no wonder that His Honour should give such an advice to the Hindus and the Hindus should follow it. The Lieutenant-Governor cannot be blamed for giving the advice. If a man sends his daughter to school to learn a lucrative profession, he cannot, with consistency, blame others for advising him to send other female members of his family to technical schools. If the Hindus think that their daughters will cease to be Hindus by being educated at the Lady Dufferin Hospital, why do they send them there?

15. The *Education Gazette*, of the 4th March, says that according to the *Englishman* newspaper, Mr. R. C. Dutt's History of India, which has been selected as a text-book in history for the Entrance Examination, contains attacks on the Hindu and Muhammadan religions. The writer is of opinion that it is improper to import into a school-book matters about which there is, or may be, difference of opinion. But Mr. Dutt's book is certainly much better than Mr. Wheeler's book, and will be superior even to Sir William Hunter's History of India, when every controversial matter will be removed from it. The writer also says that at the Entrance Examination only the histories of Greece and Rome should be taught, those of England and India being appointed for the higher examinations.

EDUCATION GAZETTE,
March 4th, 1892.

Mr. Dutt's "Brief History of India."

16. The *Banganivasi*, of the 4th March, has the following on Mr. Dutt's "Brief History of India:—"—

BANGANIVASI,
March 4th, 1892.

Mr. Dutt's history is in no way an inferior book to Mr. Wheeler's or Dr. Hunter's. It is, on the contrary, a better work, seeing that its materials have been drawn from original Sanskrit sources and Muhammadan works. And the very fact that the work has been approved by the History Board of the Calcutta University, a Board which has among its members such a man as Mr. Tawney—is a proof that it is not altogether a worthless book, though written by a Bengali. The writer is far from saying that the work is without any fault. But neither is Dr. Hunter's work faultless, not to speak of Mr. Wheeler's work, which is bristling with errors. Why, then, should Hunter's or Wheeler's book be thought fit to be prescribed as a text-book, and not Mr. Dutt's? Is it because they are Englishmen?

It is amusing to see the *Englishman* attacking Mr. Dutt's English. Did not Mr. Dutt head the list in English composition at the Civil Service Examination, beating English lads themselves in their own peculiar subject?

The real fault of Mr. Dutt's book is that the Hindu religion and religious ceremonies are spoken of in it very disrespectfully, and stigmatised as mere superstitions. It has now become quite a fashion to condemn Hinduism and Hindu customs, and the fashion has infected Mr. Dutt, too.

17. The *Saraswat Patra*, of the 5th March, does not think that the Calcutta University is much to blame for the oozing out of questions, for which it is being so much censured and ridiculed in certain quarters. All that it can be blamed for in this connection is negligence. It is true, oozing out of questions has now become a much more common occurrence than before. But this is due not so much to increased negligence in the University as to increased dishonesty in the candidates—a very grievous thing indeed. Again, in many instances, a false cry of the oozing out of questions is raised. If a man points out all the important things in a book, saying that questions are sure to be set on those subjects, many of the questions set must coincide with many of the questions so indicated. The ventilation of these things in newspapers results only in undue and unnecessary severity to the candidates.

SARASWAT PATRA,
March 5th, 1892.

The oozing out of questions.

18. The *Sanjivani*, of the 5th March, considers it necessary that the Bhágalpur candidates, too, should be re-examined, as the writer has come to know that they got the stolen questions, and took advantage of them at their examination.

SANJIVANI,
March 5th, 1892.

The Bhágalpur Entrance candidates.

19. The same paper says that following the Dress Circular issued by Sir Charles Elliott, Sir Alfred Croft has issued a circular to school-masters, professors, principals, and pathsala gurus, requiring them to use some sort of office dress. But requiring poor school-masters to use costly clothing is like paying the singer only four annas, and demanding from him the *Akrur Samvád*.

SANJIVANI.

20. The same paper says that an epoch has rolled by since Sir Alfred Croft was appointed Director of Public Instruction in Bengal. But during this long period, he did not find a single opportunity of visiting the Arrah zilla school. It is true, he once went so far as Benares on a pleasure trip, but he could not even then halt for a day or two at Arrah to inspect the school there. But fortunately or unfortunately for Arrah, Sir Alfred Croft visited it on the 19th February last, and inspected the schools. His principal question to the

SANJIVANI.

Sir Alfred Croft's visit to the Arrah zilla school.

students was if they knew how the Entrance Examination questions were stolen at Bankipore. And so it seems that if there had not been this question-stealing affair to enquire into, Sir Alfred would not have thought of visiting Arra. Or, his visit may have had something to do with the proposed severance of Government's connection with the Arrah zillah school.

SANJIVANI,
March 5th, 1892.

21. The same paper has a paragraph headed "What a calamity this!" from which the following is taken:—

Sir Charles Elliott's educational policy.

Sir Charles Elliott has effected retrenchment in public expenditure by making over charge of the Barisal Zilla School to the District Board. And it is now said that a similar policy will be followed in regard to the Monghyr, the Muzaffarpur, and the Arrah zilla schools. It is clear then that Sir Charles's educational policy will be to withdraw gradually from the education of the people, making over charge of it to the people themselves. The writer has admired Sir Charles Elliott's policy in several other matters, but he cannot admire this pernicious educational policy of His Honour, and he must stoutly oppose it. If Government's policy in withdrawing from the education of the country be to leave the people in the darkness of ignorance, and then to rule them according to its whim, then it must be said that Government could not fall into a greater error. If, however, it thinks that the time has come when it can make over charge of the people's education to the people themselves, then it must be asked how many men there are in this country who are able to take this important charge. Nay, it may be questioned whether there are in any country in the world men who in their private capacity can take entire charge of their fellow countrymen's education. And is it not one of the duties of every Government to give education to its subjects? The Government of no country has ever tried to shift this duty and responsibility off its own shoulders. But the Government of this country is a despotic Government, and it can do anything it likes. Otherwise Sir Charles Elliott would not have dared to follow a policy of withdrawal from education just when the Government in England is making arrangements for giving a free State education to all its subjects. Lord Lansdowne assured the public at a convocation of the Calcutta University that Government would not interfere with high education. But how is Sir Charles Elliott's educational policy to be reconciled with the Viceroy's assurance? If Government is withdrawing its support from high education under the impression that it is making people discontented and seditious, then it must know that its withdrawal from the field will leave high education entirely in the hands of private individuals and institutions, and Government will then lose all control over the high education of its subjects,—a control which every Government is anxious to retain in its own hands from considerations of policy. This educational policy of Sir Charles will serve to disabuse the minds of those who have hitherto looked upon him as a well-wisher of the people of this country.

SANJIVANI.

22. The same paper says that, notwithstanding Mr. Nash's denial of any resemblance between the Moral Philosophy questions published in the *Sanjivani* and those actually set to the B. A. candidates, the writer will show that there was a strong resemblance in four of the questions and a faint resemblance in two. The resembling questions are given below side by side:—

Sanjivani's questions.

- (1) Theory of prudence, or contrast between conscience and prudence.
- (2) Incidental tests of conscience.
- (3) Distinction between ancient and modern philosophy.
- (4) Reverence and truth.
- (5) Spencer's view of moral judgment.
- (6) Cudworth

Actual questions.

- (1) Explain and illustrate the distinction between moral and prudential judgments.
- (2) State Martineau's definition of conscience. What test does he apply of its correctness?
- (3) State the characteristic differences between the psychological and unpsychological systems of ethics. Explain why the Greek philosophers adopted the unpsychological method.
- (4) State fully on what grounds Martineau rests the obligation of veracity.
- (5) State the various answers given to the question: What is the nature of moral authority?
- (6) State the theories of the origin of moral distinction held by (1) James Mill, (2) Clarke.

The writer fails to understand how the Professor of Philosophy, whom the Registrar consulted, failed to see the resemblance between the two sets of questions given above. The University authorities ought to enquire thoroughly into the matter. If an enquiry committee is appointed, the writer engages to offer evidence which will strike everybody dumb.

23. The *Dacca Prakash*, of the 6th March, says that a book containing the answers of a second day paper set at the F. A. Examination was picked up in the Dacca examination hall, and sent to its destination the next day.

DACCA PRAKASH,
March 6th, 1892.

Mr. Mondy and the University examination at the Dacca centre.

It is not known whether or not the answers in the book were tampered with during the time the book lay in the hall. The fact that a paper was discovered in this way proves great negligence on the part of Mr. Mondy, who was in charge of the examination at Dacca. Though careless himself, Mr. Mondy fined Babu Kunja Behari Ghosh, one of the guards, Rs. 3. Mr. Mondy also rebuked Babu Navakant Chatterji for reading a newspaper in the examination hall, but he said nothing to his colleague, Mr. Hallwood, who read the answer papers of the candidates in the hall.

24. The *Dainik-o-Samachar Chandrika*, of the 9th March, says that those who set the Sanskrit papers at the last F. A. Examination have clearly proved themselves young and inexperienced men. It is certain they themselves cannot find to some of the questions answers which will prove satisfactory to all parties. Sanskrit passages have been extracted from the text-books, and the examinees have been asked to explain them in English. So much for the learning and intelligence of those who framed the question papers!

DAINIK-O-SAMACHAR
CHANDRIKA,
March 9th, 1892.

The Sanskrit papers at the last F. A. Examination.

(e)—*Local Self-Government and Municipal Administration.*

25. The *Sahachar*, of the 2nd March, has the following about the approach-
Municipal canvassing in Cal- ing municipal election in Calcutta:—
cutta.

SAHACHAR,
March 2nd, 1892.

For some weeks past, Calcutta has been all bustle and noise over the selection of men to represent the different municipal wards of the town. The friends and dependents of the candidates are doing their best to humour and to win over voters and rate-payers, And the canvassing has been carried to scandalous excesses in some cases. In ward No. I, the matter has been carried to the Police Court, and a strong feeling of enmity has been aroused between the parties, and, in some instances, the candidates and their friends cannot go out unattended for fear of being attacked by their enemies. This is not what it should be. In England many things, indeed, happen during the election of members for Parliament; but even then such open quarrels as are taking place here over the election of a few Municipal Commissioners, are unknown. Here disagreement over a matter, public or private, leads to serious misunderstanding between the disagreeing parties. But in England a man may disagree with his friend on public grounds, may publicly criticise his friend's conduct with great acrimony; but that will not prevent him from being still his friend in private life. The people of this country should learn this healthy lesson from Englishmen. They should bear in mind that their conduct in this respect is made the subject of unfavourable remark by their enemies, who say that such conduct proves them still unfit for self-government.

26. The *Hitakari*, of the 2nd March, says that though the number of village roads under the Kushtia Local Board is very small, and the people of Kushtia always suffer from various epidemics, the Board is said to have kept in its hands this year no funds either for the construction of new village roads, or for giving medical relief to the people. The people of the sub-division also suffer greatly in summer from scarcity of good drinking-water. If the Board cannot find funds for the excavation of tanks, the members should go about collecting subscriptions for the purpose.

HITAKARI,
March 2nd, 1892.

Wants of the people of Kushtia.

27. The *Hindu Ranjika*, of the 2nd March, refers to the following municipal cases which were recently heard in Rampur Boalia:—
The Boalia Municipality, in the Rajshahi district.

HINDU RANJIKA,
March 2nd, 1892.

(1) The cases instituted by Babu Krishna Kanta Saha against the Boalia Municipality for having demolished the stairs in front

of his house, and the result of which was that the stairs had to be reconstructed by the Municipality.

- (2) The case instituted by the Municipality against Babu Piyari Lal Rai for having encroached on municipal land by the erection of a *dalan*, but which was dismissed by the Deputy Magistrate.
- (3) The case instituted against Babu Ram Kumar Karmakar for letting sewage water escape from his house into the public street, and in which the defendant was fined ten rupees.
- (4) The case instituted by the Municipality against Babu Krishna Kanta for not having filled up a tank supposed to belong to him, after notice served upon him to that effect. The case was tried by the Deputy Magistrate and dismissed on the ground that the tank did not belong to Babu Krishna Kanta.

These cases, says the writer, show that the Municipality is most careless in instituting complaints against private individuals, and that, whilst it proceeds against poor and helpless people on very slight grounds, it leaves the rich untouched. Again, though not discharging their own duty in the matter of drainage and other sanitary measures, the municipal authorities are very strict in enforcing sanitary laws upon the rate-payers, not tolerating the slightest transgression thereof.

HINDU RANJIKA,
March 2nd, 1892.

28. The same paper says that there was a sitting of the Rajshahi District Board on the 22nd February last, but the business on the boards not having been finished on that day, the meeting was adjourned till the following day. But the Vice-Chairman, on arriving at the office the next day, did not find a single member present, and had therefore to send his carriage round to bring the members. It is said that before this occurrence two meetings of the Education Committee had to be adjourned because none of the members were present. This is self-government indeed! If the members of these Boards have no time to attend to their business, why do they not resign?

BANGAVASI,
March 5th, 1892.

29. The *Bangavasi*, of the 5th March, says that the Municipal authorities of Puri in their recent address to the Lieutenant-Governor tried to excuse themselves for the unsatisfactory sanitation of the town by saying that any attempt to improve its sanitation conflicted with the religious ideas of the Puri people. But the Lieutenant-Governor pointed out in his reply that there were many sanitary measures which could be undertaken without doing the least violence to men's religion, and even these the Municipal authorities had neglected. It is a pity that the Municipal authorities of Puri did not feel ashamed to excuse their own remissness in the discharge of their duty by throwing the blame on the shoulders of the Puri people. The Lieutenant-Governor's sharp reprimand has therefore been a fit punishment for them. And if they have the least common sense and self-respect, then His Honour's advice to them will not have been given in vain.

BANGAVASI.

30. A correspondent of the same paper, writing from Baidyabati in the Hooghly district, complains of the burden of municipal taxation to which the people of the place have been subjected. Only four or five years ago not a single rate-payer had to pay a monthly rate exceeding $1\frac{1}{2}$ annas or 2 annas, but now the poorest widow supporting a family of four or five children by her own manual labour has to pay a monthly general rate of 2 or 3 annas, and a night-soil rate of equal amount, making a total of five or six annas. And over and above this, those people who have a pond in their house have to pay an additional rate of 2 or 3 annas, and a night-soil rate thereon of equal amount. The municipal rates of the place were enhanced after assessment only in March 1891, but an assessment was again made in February last, and the rates have been increased still further.

SAMAJ-O-SAHITYA,
March 6th, 1892.

31. The *Samaj-o-Sahitya*, of the 6th March, says that, notwithstanding Government's praise of the efficient working of the mufassal municipalities, it must be pointed out that these bodies are mere instruments for grinding people with taxation, and doing

them no service whatever. If the municipalities are to be of any service to the country, the following reforms in their working should be made:—

- (1) Municipal accounts should be checked by auditors.
- (2) Municipal officers should be appointed and regularly transferred by Government.
- (3) No one residing within any municipality should get any office in it.
- (4) Municipal Commissioners and municipal officers should be punished if they take municipal contracts.

32. The *Dacca Gazette*, of the 7th March, says that the Municipal Commissioners who are more anxious to be elected than to work should profit by the severe strictures passed by the Lieutenant-Governor on the municipal administration of Puri.

DACCA GAZETTE,
March 7th, 1892.

The attitude of the authorities towards municipalities. But there is reason to suspect that the authorities do not now look upon Self-Government with the favourable eye with which they regarded it before, and the suspicion is confirmed by the action of the authorities in certain places. Under these circumstances, all Municipal Commissioners ought to be very careful. When the Bill to amend the Bengal Municipal Act is passed, the existence of the municipalities will depend in a great measure on the whim of the authorities.

(f)—Questions affecting the land.

33. The *Charuvarta*, of the 29th February, says that a cadastral survey and preparation of a record of rights will, by seeming to imply an unusually large amount of Government's interest in their welfare, lead the unlettered raiyats of Bihár to look upon themselves as very important persons and fill them with a sense of independence akin to insolence in relation to their zamindars, very like the disobedient son's sense of independence in regard to his father or the disobedient disciple's sense of independence in regard to his spiritual guide. The raiyats will therefore at once set to work to destroy the rights and legitimate supremacy of their zamindars and litigation will consequently increase. And the English Law Courts, which are nowadays so many fearful *Smashans* where money is wasted will soon plunge the poor Bihári raiyat in still lower depths of misery than he is now in. Instead of undertaking the proposed survey, Government should therefore do everything which will make the tie between the raiyat and the zamindar in Bihár closer and stronger than at present.

CHARUVARTA,
Feb. 29th, 1892.

34. A correspondent of the *Navayuga*, of the 3rd March, says that the Mahant Maharaj of Burdwan, Giridhon by name, constructed an embankment over the rivers Damodar and Bodoi to protect the people of Netkhanda and Ham-Balarampur, two villages belonging to his taluk, from the effect of inundations. The cost of constructing this embankment has fallen on the shoulders of the raiyats, and two years' rent is being realised from every one of them. Now the *maliks* of lands which have become sterile by the accumulation of sand on them are in great difficulty in the matter of meeting the Mahant's demands. Some of them are selling lands and some are selling their agricultural cattle in order to find money for the Mahant. Sridhar Ghosh and Janaki Mukerji are anxious to sell their lands. The embankment has thus become a source of the greatest inconvenience to the people of those parts.

NAVAYUGA,
March 3rd, 1892.

35. The *Dainik-o-Samachar Chandrika*, of the 8th March, has the following on the proposed cadastral survey in Bihár:—That Englishmen succeeded in establishing their rule in India without much difficulty was because they conciliated the zamindars by making the permanent settlement. And they are surely mistaken if they now think that there no longer exists any necessity for conciliating them, or that it is their interest to weaken them. No Government ought to dissatisfy the respectable classes among its subjects, and whenever a Government has dissatisfied them, it has fallen into danger. There may not be any apprehension on this score in Bengal, Bihár, or, for the matter of that, in all India. But surely danger of a different kind may arise from following this policy of reducing all classes to one

DAINIK-O-SAMACHAR
CHANDRIKA,
March 8th, 1892.

level. In Europe, equalising legislation has led to social and political troubles, and the same thing may result from similar legislation here. So long as Englishmen will remain in favour of a monarchical form of government, so long it should be their duty to humour the zamindar class. Power and wealth are respected even in republican America and in republican France. The Radicals, who advocate indiscriminate equality, are, indeed, for reducing all classes of men to one level. But indiscriminate universal equalisation is dangerous to all States. Besides, as example is contagious, if the raiyats are allowed to set themselves in opposition to the zamindars, why should not the latter array themselves against the Government when they stand in the same relation to Government as the raiyats do in respect to themselves? It is certain that the inoffensive zamindars of Bengal and Bihár will never do this, still the authorities ought not to ignore the contingency altogether. And like the dutiful physician, who does not hide from his patient the real condition of his health, the writer tells the Government all this, simply because he has the good of the Government at heart. No arrangement which dissatisfies the zamindar can possibly do any good to the raiyat. And that arrangement alone can be good which removes the grievances of the raiyat and at the same time pleases the zamindar; for the well-being of the one is indissolubly connected with the well-being of the other. The cadastral survey will do no good to the zamindar: *ergo*, it will not prove beneficial to the raiyat. The sovereign, no doubt, has the power to protect the good and to punish the wicked. But zamindars are also entitled to exercise the same power in their capacity of small potentates. Supposing that all the zamindars in Bihár are oppressive, a cadastral survey will not, it is certain, check oppression. Fear of the law will not possibly influence their conduct in this respect. And checked in one way, the zamindar will find out another way of oppressing his raiyat. It would, therefore, be best not to give the zamindar any cause for being annoyed with the raiyat. A good understanding between raiyat and zamindar should be established at any cost, for a good understanding is indispensable to the welfare of both. The writer cannot see why the officials always condemn the zamindar class. Do they mean to preach or introduce social equality in India? It should require no great intelligence to see that the extinction of the respectable classes in any country must be followed by the extinction of the monarchical form of Government in it. Those English Civilians, therefore, who think that they should bring raiyat and zamindar into one level, and then exercise supreme sway over them, are no friends of monarchy. Perfect social equality there never will be in India; and the establishment of such equality, if possible, will be injurious to the country. Government will, therefore, gain nothing by effecting the ruin of the zamindars as a class. A good understanding between zamindar and raiyat is essential to the well-being of the State itself. For, if Government is interested in not oppressing its subjects, zamindars also are interested in not oppressing their raiyats.

DAINIK-O-SAMACHAR
CHANDRIKA,
March 10th, 1892.

36. The *Dainik-o-Samachar Chandrika*, of the 10th March, has the following:—

Sir Charles Elliott on the cadastral survey in Bihár.

In his reply to the memorial of the British Indian Association, praying that Government will withdraw the orders passed for a cadastral survey in Bihár, the Lieutenant-Governor says that "the fears and apprehensions of the Association are mainly due to the fact that the measure is novel, and that the members of the Association have had no experience of the beneficial results which it is likely to produce." But every zamindar in Bengal is aware that of all raiyats in India the Bengali raiyat has the fewest grievances, and that the fact is owing to the existence in Bengal of the permanent settlement which prevails in no other province of India. If a cadastral survey produces so highly beneficial results, why has no other Indian province attained so much prosperity as Bengal? Or why is it that the raiyats in the other provinces have so many more wants and grievances than the Bengali raiyat? There can be no doubt that this reference to other Indian provinces in His Honour's reply has lowered him in the opinion of all knowing people. When everybody knows that the Bengali raiyat is the most advantageously placed of all Indian raiyats, the Lieutenant-Governor's statement to the contrary will not be at all convincing. No Government should, nor should the Lieutenant-Governor in the present case, turn a deaf ear to the protests of all experienced zamindars in

Bengal and Bihár against the cadastral survey in question. No *zid* loving ruler can ever become popular with his subjects.

It is not clear what the Lieutenant-Governor means by saying that "no litigation can arise except where disputes exist." It is the belief of the zamindars that the measure will lead to disputes and litigation even in those places which are now free from them. At any rate, judging from what has occurred in other places under similar circumstances, it is certain that many raiyats will contest the rights of their zamindars when they are assured of the support of the Government officials. It is also certain that if a survey is undertaken, many Government officers will encourage the raiyats.

The Lieutenant-Governor says that, "where disputes do arise, they will some time or other come to the surface and be settled by litigation." This statement of His Honour is much like the one which is often made by quack doctors, that in the case of slow fever the physician should prescribe such remedies as may have the effect of heightening it. That such remedies often lead to the patient's death from high fever is well known. The Lieutenant-Governor's views on the subject of litigation in connection with the cadastral survey will doubtless be given effect to, and the evil will doubtless be intensified.

His Honour says that "the cost of the traverse survey is all that will be incurred this survey year, and that it will not fall on the land. It may be hoped that next season the crops will be good. The field survey will not begin till then." But it is not simply or solely on the ground of the failure of the crops in Bihár this year that the zamindars ask for a postponement of the survey. They want a postponement because they desire that Government should take more time to make enquiries in this matter. But whenever there is any protest made by natives against any measure of Government, it has become Government's practice to hasten matters, lest delay should destroy its prestige. Of course, any legislation may be postponed for an indefinitely long period in consequence of protests made by Anglo-Indians, but Anglo-Indian protest is a very different thing from native protest.

Referring to the statements contained in the 4th paragraph of the Lieutenant-Governor's reply, the writer tells the zamindars that, since His Honour's orders regarding the cadastral survey "have met with the approval and confirmation of the highest authority," they should cease to protest, for all their protests are sure to prove ineffectual.

A tone of elation and triumph pervades the concluding paragraph of the reply. Government "trusts to the co-operation of the zamindars of the districts of North Behar with a view to the reduction, as far as possible, of the cost which the proceedings must entail." These are words which only befit the lips of a victorious General! The purport of the instructions given to the British Indian Association may be thus stated:—"You, zamindars of Bengal, are very foolish men. You have, of your own motion, discussed, on behalf of other people, matters which do not concern you. We will not abandon the proposed cadastral survey in Bihár. When we shall have shown that the happiness and convenience of the Bihár zamindars have increased in consequence of the new survey, we shall make you, Bengal zamindars, enjoy similar happiness and convenience. We will not fail to do so." Do not His Honour's words bear this meaning? Of course, the zamindars will make an appeal to Parliament. But they will meet with no better success. Nothing that has no connection with British interests can ever be expected to lead Parliament to grant any remedy. Nothing therefore can now stop the survey in Bihár, but some remedy may be found if it be possible to interest the Anglo-Indians in the measure. How would the idea of letting out all the zamindaris in Bihár to the Anglo-Indians answer?

(g)—*Railways and communications, including canals and irrigation.*

37. A correspondent of the *Som Prakash*, of the 7th March, says that the condition of the roads at Mandalai, in the district of Hooghly, is extremely miserable. The villagers have been paying the road cess for the last 20 years, but during that long period the Road Cess Committee have given them only Rs. 130 for their roads, namely Rs. 100, 12 years ago, and Rs. 30,

Roads at Mandalai, in the district of Hooghly.

SOM PRAKASH,
March 7th, 1892.

quite recently! The repair of the roads of this village is likely to cost Rs. 500 to Rs. 600. Mr. Cooke, Magistrate, who is also the Chairman of the District Board, and Babu Lalit Mohan Singh, Vice-Chairman, are asked to attend to the matter.

(h) — General.

ULUBERIA DARPAN,
March 28th, 1892.

38. The *Ulubaria Darpan*, of the 28th February, has the following:—

The abolition of the grade system and the dress circular.

Since his elevation to the throne of Bengal, Sir Charles Elliott has entitled himself to everybody's praise by his efforts to please the people in various ways. Finding him attentive to every work, many persons thought that no unsatisfactory measure would be introduced during his administration. But there can be no doubt that he has committed a great mistake by abolishing the grade system in the Bengal Secretariat. Protests are being made against this arrangement, and the evil that it will do is being clearly pointed out. There is no hope that the stain which has been cast by this measure on His Honour's administration will, at any time, be effaced. His prescribing an office uniform must be regarded as another stain on his administration. It should be enough if officers are neatly and cleanly dressed. Where is the necessity of insisting upon an office uniform? And we should have had nothing to say on the subject if the rule had been enforced in Calcutta alone. But no, the rule has been enforced in every office in Bengal, not excluding the Civil and Criminal Courts in the mufassal. Many *amla* in the munsifis have to sit on mats, and they must now put on *chapkan* and pantaloons in obedience to the dress circular. And how will these men feel sitting cross-legged on mats with pantaloons on? Government has compelled these poor *amla* to spend money on the prescribed uniform. Will it now, on its part, provide them with chairs to sit upon?

NAVAYUGA,
March 3rd, 1892.

39. The *Navayuga*, of the 3rd March, says that Government has done well by rejecting the prayer of Babu Ananda Chandra Ray for the costs of his defence. Government ought to have made more enquiry into the case.

Babu Ananda Chandra Ray's costs.

SAMAY,
March 4th, 1892.

40. The *Samay*, of the 4th March, refers to Sir Roper Lethbridge's advocacy in Parliament on behalf of the European members of the uncovenanted service, and observes as follows:—

Parliament's interference in the administration of India.

Sir Roper Lethbridge had long fattened on India's money, and is now repaying the debt of gratitude which he owes to her people by advocating the removal of the alleged grievances of the uncovenanted European servants of Government. And as Parliament has made some concessions to them, Sir Roper has now come out to India to consult with them on the subject. The European members of the uncovenanted service recently entertained him at a dinner at which Sir Alfred Croft presided. And Sir Alfred spoke as follows:—"Sir Roper Lethbridge had shown them that if the Government of India was strong, the House of Commons was stronger. When the Government of India said that they would look into a matter and would give it their consideration and spoke in that doubtful tone, it was a tone which the House of Commons was not likely to brook." Now, if anything like this had been said in a public meeting by any leader of the Congress, these very Anglo-Indians who entertained Sir Roper, and made Sir Alfred their Chairman, would have called him disloyal. And if the speaker had been a native servant of Government, he would certainly have been dismissed by the Government of India. But the readers of this paper may rest assured that Sir Alfred, who gave utterance to these words, and the 35 high officials of Government who applauded Sir Alfred for saying these words, and thereby furnished such a clear and satisfactory proof of their loyalty and gratitude to the Government of India, will never be called to account. The writer does not mean to say that what Sir Alfred said was untrue; what he means is that if similar things had been said by a native of the country, he would have been called seditious by Sir Alfred himself and the gentlemen who heard him and taken to task by Government. There can be no doubt that the Government of India is bound to carry out the instructions of Parliament, be they right or wrong; and the

Anglo-Indians themselves say this when dealing with the question of Parliamentary interference on behalf of their own community. But whenever natives of India seek redress at the hands of Parliament, the Anglo-Indians change their style and tone, and say that the Government of India is not for a moment bound to obey the instructions of Parliament, and encouraged by their opposition, Government also sets Parliament's orders at naught, when those orders happen to be favourable to native interest. The Anglo-Indian opposition to the orders of Parliament in connection with the opium traffic and the repeal of the Contagious Disease Acts proves this.

41. The *Banganivasi*, of the 4th March, says that the Lieutenant-Governor considers frequent tours of inspection through the mufassal by the officers of Government to be of the utmost importance in conducting the administration in a manner which will be efficient and beneficial to the people. His Honour thinks that without such tours reliable information regarding the wants, grievances, mode of living, and condition of the people cannot be obtained. The writer will be most happy if this be His Honour's real opinion; but will His Honour still be always able to see through the machinations of his Secretaries?

BANGANIVASI,
March 4th, 1892.

42. The *Prakriti*, of the 5th March, has learnt that Government has rejected Babu Ananda Chandra Ray's petition praying for compensation for the cost and trouble to which he was put by the recent prosecution. Does Government then mean to say that it has done well by prosecuting Ananda Chandra?

PRAKRITI,
March 5th, 1892.

43. A correspondent of the same paper, Kshirod Chandra Chakravarti by name, complains of oppression by European soldiers at Ganti, a village near Dum-Dum, within the 24-Parganas district. Formerly the soldiers used to come to the village every Sunday, and so people could take care beforehand; but they now come to the village every day and commit various acts of oppression. On the 14th of Phalgun last, about 15 or 16 soldiers came to the village, drank toddy and committed various crimes. And the other day several people of Kadihati, a neighbouring village, were wounded by bullets. How is it that these things go on unchecked?

PRAKRITI.

Government's refusal to pay the costs of Ananda Chandra Ray's defence.

44. The *Saraswat Patra*, of the 5th March, is sorry that Government has refused to grant to Babu Ananda Chandra Ray the costs of his defence.

SARASWAT PATRA
March 5th, 1892.

45. The *Sanjivani*, of the 5th March, cannot understand what qualifications in the man Ross induced Government to appoint him a Deputy Magistrate on a salary of Rs. 250 per month over the heads of many probationers and newly appointed native Deputy Magistrates. The writer, for himself, knows of no other qualification except that he is an Eurasian. Will His Honour and Mr. Cotton explain the appointment?

SANJIVANI,
March 5th, 1892.

46. The *Dainik-o-Samachar Chandrika*, of the 6th March, says that the present Lieutenant-Governor of Bengal wants to increase the number of volunteers by pleasing them in various ways, such as giving them big posts and handsome pay, exempting them from the income-tax, providing for their children's education, &c. At a private conference at Simla it was decided that volunteers should be allowed greater privileges, &c. What passed at the public conference at Calcutta is not yet known. But the speech delivered by General Brackenbury at the dinner after the conference gives some inkling of the intentions of Government in the matter of volunteering. The Military Member is willing to increase the strength of the volunteers and add to their comforts, but he is not inclined to do this at the expense of justice. He does not like to compel any one to enlist himself as a volunteer. The public exchequer should pay only the cost of the drilling of the volunteer, but not a pice for anything else. For, if Government specially favours the volunteers by providing them with employment, giving them handsome pay, exempting them from the income-tax, &c., it will create discontent among both Hindus and Mussulmans. The Lieutenant-Governor

DAINIK-O-SAMACHAR
CHANDRIKA,
March 5th, 1892.

may not see this, the volunteers themselves may not see this, but the Military Member realises it fully, and in delivering his opinion on the subject he has looked into the far future.

DACCA GAZETTE,
March 7th, 1892.

47. The *Dacca Gazette*, of the 7th March, cannot understand why Government has refused to grant to Babu Ananda Chandra Ray the costs of his defence. A man can obtain damages from a railway or a municipality if he suffers any loss or sustains any bodily injury from the negligence of the officers of that railway or municipality. And why should it be otherwise when a person suffers pecuniary loss in consequence of a wrong prosecution by a Government officer? The Austrian Government is making a law for allowing damages to those who suffer from defects in the law or from unjust decisions of the law courts. But the civilised English Government has summarily rejected the petition of an unjustly prosecuted man for the costs of his defence. This prosecution has probably greatly annoyed the authorities at heart. But no sign of this is to be found in their outward conduct. There is no understanding the ways of the gods.

DAINIK-O-SAMACHAR
CHANDRIKA,
March 8th, 1892.

48. The *Dainik-o-Samachar Chandrika*, of the 8th March, has learnt that a new Magistrate will be appointed for the town of Patna alone, and that a young Civilian, Mr. Cummings by name, has been selected for the post. But the writer cannot approve of the selection. The Assistant Magistrate, Mr. Carey, is a proof that the appointment of young and inexperienced men to responsible posts often leads to trouble.

III.—LEGISLATIVE.

NAVAYUGA,
March 3rd, 1892.

49. The *Navayuga*, of the 3rd March, says that the new Municipal Bill is not yet before the public, and so the agitation which is going on against it on all sides is certainly premature. Let the Bill be first published and then criticised.

SAMAY,
March 4th, 1892.

50. The *Samay*, of the 4th March, disapproves of the provision in the new Municipal Bill depriving some of the Bengal Municipalities of their right of electing their Chairman. The reason assigned for introducing this provision is that a provision of this kind has become necessary in order to make the Commissioners in certain municipalities pay greater attention to municipal matters. The explanation looks plausible enough, but it will appear on close consideration that it is the ruin of self-government in this country that is aimed at in this provision. Its enforcement will have the effect of introducing greater irregularity in the municipal administration. Municipal Commissioners do municipal work gratis, and their work will cease to have any attraction for them if they are deprived of the power which they now possess of improving their respective wards. And then none but Government's sycophants and uneducated men will accept Commissionerships. Government should therefore take other means than the one proposed by it in order to make municipal work more attractive to Municipal Commissioners.

HITAVADI,
March 5th, 1892.

51. The *Hitavadi*, of the 5th March, says that the new Municipal Bill will, if passed into law, prove fatal to the system of self-government which was introduced into this country by Lord Ripon. The 1st of May 1882 will be always regarded as an auspicious day in the history of India. The seed which was sown on that day by the noble-minded Lord Ripon for the good of India has since developed into a tree which has already put forth beautiful blossoms. But it now seems as if the tree will be uprooted before it has borne good fruit. Lord Ripon's object in introducing self-government in this country was not to improve the administrative machinery, but to help the people in learning to rule their own country by acquiring administrative knowledge and experience. And that object has been fulfilled. During the last ten years successive Lieutenant-Governors have testified to the success of Lord Ripon's experiment. And even the present Lieutenant-Governor said in the last Administration Report that nearly everywhere the Commissioners did their best to perform their duty. If so, what does this new Bill mean? If the proposed Bill is passed into law, the power of the

Commissioners in mufassal municipalities will greatly diminish, and they will not be permitted to take independent action in any matter. The officials will become all-in-all, and the Commissioners will be mere puppets in their hands. It is for this reason that the writer says that the Bill will, if passed into law, be fatal to self-government, and the writer's fears have been increased by the expression of the Lieutenant-Governor's displeasure with the Puri Municipality. The Commissioners of that Municipality are to blame, for out of Rs. 28,000, the tax assessed by them, they have been able to collect only Rs. 14,500. But while rebuking the Commissioners of the Puri Municipality, Sir Charles Elliott incidentally referred to the new Municipal Bill, and said that the apprehension that it would prove fatal to self-government was unfounded. He also said that the new Bill when passed will empower Government to appoint officials as Chairmen, and then the work of the municipalities will be smoothly done. His Honour then requested the Commissioners of the Puri Municipality to take that course beforehand. These words of the Lieutenant-Governor have astonished the writer. Has not His Honour been yet able to see that the new Bill will ruin self-government? There is time yet, and public meetings should be held all over Bengal to protest against the measure.

52. The *Dacca Gazette*, of the 7th March, says that the Indian Councils Bill, introduced into Parliament by Lord Cross, gives no new right to the members of those Councils save the right of interpellation, which too has been fenced round with so many conditions that it will be practically almost useless. The Bill, indeed, proposes an increase in the number of members, but it proposes no increase in the number of independent members. It makes no provision whatsoever for the election of members. The writer does not say that no good man can gain admission into the Legislative Councils under the nomination system. What he means to say is that no nominated member can act independently.

Some say that the Bill should be accepted as an experimental measure. But what is there in the Bill to be made experiment of? The talk about experimenting would have had some show of reason in it if any new method had been proposed in the Bill.

The Indians do not want "to catch the moon" all at once. They only want to get political rights one by one. But the present Bill gives them no new political right.

This Bill would have been universally accepted if it had recognised election in some measure. But the Ministry will not do this. It is not to be supposed that the Ministry really apprehend danger from a partial introduction of the elective system and with proper safeguards. Why, then, object to do so? After this Bill, no change will be had in the constitution of the Legislative Councils for a long time. But ought the reconstitution of the Councils to be put off any longer?

IV.—NATIVE STATES.

53. The *Prakriti*, of the 5th March, disapproves of the proposed cadastral survey of Tippera. The Maharaja of Tippera is on good terms with his subjects, and can make a settlement with them at his pleasure. There is, therefore, no necessity of a cadastral survey of his estates. The proposed survey will, moreover, lead to much litigation, and prove ruinous to the subjects of the State. His Highness's debts have not yet been cleared off, and the fresh expenditure which will have to be incurred on account of the survey will do great harm to his State. The Lieutenant-Governor would not have approved of the survey if the real condition of the Maharaja's affairs had been explained to him. As it is, directly the Lieutenant-Governor indicated his desire for a survey, the *jo hukum khodawand* minister of His Highness expressed his willingness to commence a cadastral survey in Tippera. The subjects of the Maharaja have, however, applied to him in the matter, and it is hoped that His Highness will stop the survey in consideration of the harm which it is likely to do to his State.

54. The *Dainik-o-Samachar Chandrika*, of the 6th March, says that Lord Roberts will proceed to Nepal on the 18th instant to ascertain the strength of the Nepal force. But

DACCA GAZETTE,
March 7th, 1892.

PRAKRITI
March 5th, 1892.

DAINIK-O-SAMACHAR
CHANDRIKA,
March 6th, 1892.

Lord Roberts' visit to Nipal.

this has given rise to fear and apprehension. There is not the least doubt that the Nepalese will help the English in case of a war with Russia, just as they did during the mutiny. The English Government is greatly indebted to Nepal for the services which its troops under Jung Bahadur rendered during the mutiny. Consequently there is nothing to be afraid of in Lord Roberts' visit to Nepal. The Government of India has never been wanting in foresight or gratitude.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

SAHACHAR,
March 2nd, 1892.

The impending famine.

55. The *Sahachar*, of the 2nd March, has the following:—

This year the condition of Bengal has become really alarming. In whatever direction you turn your eyes, whether in the direction of Western Bengal up to the westernmost limits of Bihâr, in that of Southern Bengal including Orissa, or in that of Northern and Eastern Bengal, you witness the spectacle of lean, hungry and famished human beings, more dead than alive, moving about in the village jungle in quest of food, and you hear the cries and lamentations of bereaved parents, husbands, widows, children and friends, rendered disconsolate by the death of their beloved ones from malaria and cholera. In no part of the country has there been a good rice crop this year, while the *rabi* has been a complete failure and there is scarcity of water all over the country. The rainfall during the rainy season was small and insufficient, and there have been no showers up to this time, when the year is drawing to a close. The outlook before the country is dismal, and there is every probability of a widespread famine making its appearance. The peasantry in the mufassal have no supply of rice left the whole quantity available for sale having been brought down to Calcutta. In the mufassal coarse rice is selling at Rs. 3-8 per maund. The sufferings of the people caused by scarcity of food are being aggravated by disease. There are villages in the Nadia district which have each one of them lost five hundred to eight hundred of their inhabitants from cholera and malaria. And the work of depopulation is now being completed by influenza. Fires are also being reported from the villages. The tanks are dried up, and the brackish well water is now being used for drinking purposes by the rich and the poor alike. The condition of the country is daily becoming worse and more miserable, and it would seem that it will hasten towards its destruction at this rapid rate till all India becomes a scene of complete ruin and desolation. It is all very well for the handful of English-speaking natives of this country, who frequent theatres and witness with delight the performances of the native actresses, who make political speeches and appear versed in the sinful hypocrisy of the Law Courts, to indulge in the belief that India has made unprecedented progress under British rule. But these men are singularly unmindful of the fact that the people have no food to eat, and are so weak in body that they are unable to work. Under Mussulman rule, there was no such scarcity of food in the country; nor was there so much sickness and physical weakness among the people. True, there were thieves and robbers in those days, but the people were physically strong and could successfully cope with them. That there was no scarcity of food in those days was because the land was fertile and the rainfall was seasonable and plentiful, while the exportation of food-grains was a thing unknown in the country. But it is all very different now. The soil has lost its fertility, the rainfall has become scanty and unseasonable, and the yield of the crops has become extremely small. Free trade principles are now in force and the country is being drained of its food-grains by means of exportation. The introduction of free trade principles in a country, whose people have no vessels of their own and stand in dread of sea voyages and visits to foreign lands, and cannot therefore even dream of supplying their own wants by importing foreign articles, has been an extremely cruel measure. But there is now no help for it, and the best course for the people now is to undertake sea voyages, visit foreign lands, import foreign goods, and having acquired a knowledge of the arts and manufactures practised elsewhere, adopt measures for the improvement of India's own agriculture, arts and manufactures. The writer takes the occasion to exhort his countrymen to respect the teachings of the Hindu

rishis and to celebrate *yajnas* for bringing down rain, to use Hindu medicines, to eat Hindu food, to wear Hindu dress, and to cause the excavation of tanks, if not from religious considerations, at least for sanitary purposes. As regards the impending famine, the people are exhorted to take timely steps for the alleviation of distress, and not to look up solely to Government for help.

The *Samay*, of the 4th March, has the following:—

Scarcity of food and water in a severe form is seen in India this year.

Scarcity in India.

The winter crops have all but failed throughout the country. And as there has been no rainfall up to

the present moment, the next *aus* and *aman* crops are also likely to fail. The outlook is really gloomy, and poor people are contemplating it with dismay. In some places people are suffering from severe scarcity of water, and wails of distress are being heard on all sides. If there be no rain within a few days, famine in a severe form will soon make its appearance. Government is well aware of this state of things, but it has not up to this time taken any precautionary measures. It is, on the contrary, spending money recklessly on the North-Western Frontier. A number of redoubts are being constructed at Rawalpindi at a considerable cost. It is, of course, very proper that Englishmen should, first of all, try to protect India, the possession of which is the principal source of their prestige and prosperity. But is it not also their duty to save from starvation the very people who contribute to that prestige and prosperity? Will it not be better to postpone for a time the construction of the Rawalpindi redoubts, and to apply the money saved in this way to the relief of the famine-stricken people? But the writings in the Native Press are unheeded, and it matters little to the Government of India if some poor Bengalis die of starvation. Even in a time of dire distress, the Collector Sahib will not excuse a cowri of Government revenue.

SAMAY,
March 4th, 1892.

57. The *Banganivasi*, of the 4th March, says that the pinch of scarcity is being felt in Komarpur, Birganj thana, Dinajpur. Ordinary rice is selling at Rs. 4-8 and Rs. 4-12 per maund, and some are even selling their children at ten or fifteen rupees per head for money to buy rice. Marriages with small dowers are also taking place.

Scarcity in Birganj in the Dinajpur district.

BANGANIVASI,
March 4th, 1892.

VI.—MISCELLANEOUS.

58. The *Banganivasi*, of the 4th March, has the following:—

There can be little doubt that Lady Dufferin was actuated by a very noble

The Lady Dufferin movement.

motive in starting her Fund; but from the way in which the scheme is being worked, it cannot be

expected that it will yield the desired result. Most of the female doctors employed by the Fund are either Europeans or Eurasians, who have as yet obtained almost no access to the *zanána*, male doctors retaining their hold on the *zanána* as before. And then female doctors generally possess only as mattering of medical knowledge, and cannot therefore make good physicians. Lastly, the writer must say that the way in which collections have been made for the Fund is scarcely fair. Many people have had to subscribe simply because they had no alternative but to please the wife of their Viceroy.

BANGANIVASI,
March 4th, 1892.

59. The *Sudhakar*, of the 4th March, says that *wugf* properties under the Muhammadan law are properties set apart for

The *wugf* properties in Bengal.

charitable purposes, and generally entrusted to a

manager called the *mátwalli*. And, under the law, there cannot be more than one *mátwalli* at a time to one such endowment. The writer wants to draw the attention of the public and the Government to the manner in which the proceeds of these properties are now misspent and misapplied in Bengal. Instead of going to relieve the distress of needy people, the incomes from these endowments are appropriated by the *mátwallis* and their subordinates to the purposes of their own luxurious living. The *mátwallis* having now to render accounts to no one, consider themselves entitled to squander endowed property in this way. Take, for instance, the case of the big *mátwalli* estate in East Bengal. This estate consists of landed property granted some centuries ago to a pious saint by a zamindar. The proceeds of the property used to be spent during the saint's lifetime in giving food to the starving, education to the illiterate, and in similar acts of charity. After his death the property came into the hands of a *mátwalli*, who managed it and spent its proceeds in charity. Bengal

SUDHAKAR,
March 4th, 1892.

was then under Muhammadan rule, and the *mátwalli* had to render regular accounts of his management to the *kázi*. But look at the present management of the property. It has almost become the personal property of about thirty *mátwallis* who divide among themselves the whole proceeds and spend them each according to his own pleasure.

HITAVADI
March 5th, 1892.

Doings of cooly recruiters.

60. The *Hitavadi*, of the 5th March, has the following:—

It seems that nothing can check the cooly recruiters. Innumerable men and women are being deceived and decoyed into ruin by them. These spies, sent out by cooly depôts, travel in the country far and wide, under various guises, and decoy helpless women. In spite of the agitation in the newspapers and the punishments inflicted by the law courts on many of them, their evil doings remain practically unchecked. The writer has received a letter on the subject from Assam, of which the following is a summary—

A few days ago, a *dák* steamer brought a batch of 28 coolies for the Margreta tea-garden. Three women belonging to the batch refused to go to the garden. They were registered at Dhubri, and they began to cry after coming on board the steamer. They cried incessantly all the way, and all the time they stayed at Dhubri. As they could not be induced to go to the garden, they were taken to the Deputy Commissioner of Debrugar, who wrote to the Magistrate of Raniganj to make an enquiry. The Deputy Commissioner then said that he would send them back to their homes if their story was proved true and if their relatives claimed them.

The names and addresses of the coolies in question are as follows:—

1. Sundari, father's real name Chura Manjhi; false name, Gobardhan; age 20; Rajbar by caste. Address (real) Gobardhanpur: false, Kamaradi, thana Gobindpur, district Manbhum.
2. Monu, father's name Ram; age 22, Chasá by caste. Address, village of Bhamro, thana Raghunathpur, district Manbhum.
3. Rabi, father's name Fakir; age 20, blacksmith by caste. Address, village of Karipur, thana Raghunathpur, district Manbhum.

The women say that on the last day of the month of Pous they went to see the *Khelai Chandí's* méla in a neighbouring village, and as their companions refused to return home on that day, they were compelled to stay there for the night. Next morning they found that their companions had disappeared and that only two chaprásis belonging to the Raniganj cooly depôt were staying with them. The chaprásis induced them to go to Pratap Babu's depôt, whence they were sent to Dhubri. No. 3, Rabi, is in an interesting condition.

BANGAVASI,
March 5th, 1892.

61. The *Bangavasi*, of the 5th March, has the following:—

The besetting fault of the Hindu girl of the day is her complete lack of endurance and self-restraint—virtues which were found fully developed among old Hindu ladies. In endurance and self-restraint the latter were like the majestic Himalayas. But the Hindu girl of the day is possessed of so little endurance and self-control that the smallest provocation, nay, a stroke with a flower as it were, sends her into a fit of fainting, and for the most trifling cause, and sometimes for no cause at all, her patience is so tired that she does not hesitate to put an end to her life. How can such girls make good housewives?

The increase in the number of cases of suicide among Hindu girls at the present time cannot be accounted for on the "tyrannical mother-in-law" theory. There were more tyrannical mothers-in-law in the olden times than there are now, but fewer daughters-in-law then committed suicide: the fact is the mothers-in-law are not responsible for these cases of suicide; the true causes being perfect want of endurance and self-restraint on the part of the Hindu girl of the day, her bad training and her bad reading.

BANGAVASI.

62. The same paper says that the water scarcity in Simla has caused quite a sensation in official quarters, but there is hardly a word said about the scarcity of food and water prevailing just now throughout the country.

Water scarcity in Simla.

DAINIK-O-SAMACHAR
CHANDRIKA,
March 9th, 1892.

63. The *Dainik-o-Samachar Chandrika*, of the 9th March, has the following:—

Government has lately altered the meaning of the expression "Native of India." The expression now includes such Feringhees, Armenians and Jews as have lived

"The Native of India."

in this country for one generation, and also all Anglo-Indians domiciled in India. It is only those Europeans and Americans who make short visits to India that are excluded from the scope of these words. It then comes to this that all Anglo-Indians, who are now brought within the limits of the definition of a native of India, will be henceforward entitled to enter the public service like Hindus and Mussulmans. So these Anglo-Indians are having a merry time of it. While in India, they are "natives" entitled to all the rights and privileges of the Indians, and while in England they are Englishmen entitled to all the rights and privileges of Englishmen. If the Anglo-Indian can only send his wife to England in time for her delivery to take place in that country, his son becomes a British born subject. And even if that son is born in India, a few years' residence in England is all that is necessary to secure to him that privilege. In such cases an Anglo-Indian boy enjoys the privileges of a native of India as well as those of a British born subject. There is certainly none so fortunate as this amphibious being, the Anglo-Indian boy? These "Nativo-British" boys, these "man-lions" of this Kaliyuga are the luckiest among mortal men.

If an Anglo-Indian boy of this class can afford to remain in England, he becomes an English Civilian, or, after becoming a Cooper's Hill Engineer, he enjoys the loaves and fishes of the Indian Public Works Department, or he enters the Forest Department and enjoys all the privileges of a Forest Officer in this country, or, after studying in a Medical College in England, he becomes an Army Surgeon in the Indian Army. He is also entitled to enter the army as a soldier.

All these rights and privileges he enjoys as a British born subject. But even if he is obliged to remain in India and finish his education here, as "a native of India," there are still many careers open to him. If he has received a little education, he becomes a Deputy Magistrate, or he enters the Roorkee Engineering College and becomes an Assistant Engineer. If he has had no education, the police service is open to him, and this "Nativo-British amphibious youngster" turns out to be an Assistant Superintendent of Police. Besides this, there are the Opium, Postal, and Telegraph Departments and the Government offices and courts where he is sure to obtain employment. In the course of time, and under the orders of a foreign Government, all foreigners have become "natives of India." For the purpose of making oneself understood it will be henceforward necessary to make such specifications as Anglo-Indian natives, Armenian natives, Jew natives, Mussalman natives, and Hindu natives. It is no use referring to the fact that during the Ilbert Bill agitation all natives, except Hindus and Mussalmans, were classed as British-born subjects. That was an exceptional case. When it is a question of volunteering, the Europeans, Feringhees and Armenians are not natives, but when it is a question of admission into the public service they are all natives. The goose is an amphibious creature. On land it is a land animal, on water it is an aquatic bird.

URIYA PAPERS.

64. The death of Radharaman Dass and Brajabalab Parhi, two important zamindars of the Balasore district, is mourned by all the native papers of Orissa.

65. All the native papers of Orissa give detailed accounts of the tour of His Honour the Lieutenant-Governor of Bengal through Orissa. They are all pleased with the business-like habits of His Honour and the practical nature of His Honour's inspection. They are all satisfied with the solution of the Keonjhar difficulty by His Honour. The *Utkaldipika*, of the 20th February, makes the following complimentary observations:—

"It would be very difficult to get another Governor like Sir Charles Elliott. Her Majesty has made over the administration of Bengal to an able hand. We have every hope that nothing but good will come out during the remaining period of His Honour's administration."

UTKALDIPIKA,
Feb. 28th, 1892

66. The appointment of Babu Sudam Charan Naik, the Manager of Dhenkanal, to the Subordinate Executive Service, has given, according to the native papers of Orissa, universal satisfaction. They hold that a few other natives of Orissa may be drafted to that service without difficulty.

URIYA AND
NAVASAMVAD,
Feb. 17th, 1892.
AND

UTKALDIPKA,
Feb. 13th, 1892.

67. The *Uriya and Navasamvad*, of the 17th February, and the *Utkaldipika*, of the 13th February, inform the public that the road between Cuttack and Puri is never safe for travellers. The *Utkaldipika* publishes a correspondence from Raghunath Misra, an inspecting pandit of Talengapenth, in which detailed accounts of theft and robbery generally committed on that road are given, and draws the attention of the authorities to the same.

UTKALDIPKA,
Feb. 13th, 1892.

68. The *Utkaldipika*, of the 13th February, finds fault with the District Judge of Cuttack for importing a Bengali gentleman from Bengal to fill a vacancy under him, though several local candidates, who had passed an examination held under the orders of the District Judge, were available for the same.

UTKALDIPKA.

69. The same paper informs the public that a Mokadam of Jhinti village in Koth Desa, in the Puri district, who pays a revenue of 12 annas a year, was fined Rs. 20 by the officers of the Settlement Department because he could not submit in time certain papers called for by that Department. The writer remarks that the punishment is an oppression which should not be tolerated in any way.

UTKALDIPKA.

70. In an article, headed "The minor Rajas and zamindars," the same paper makes the following recommendations:—

Some minor Rajas and zamindars.

- (a) The minor Rajas of Baramba and Narsingpur should be brought down to Cuttack and educated in the Ravenshaw Collegiate School.
- (b) A better paid private tutor ought to be placed in charge of the minor Raja of Kanika.
- (c) The minor Raja of Madhupur ought to have a competent teacher to teach him.

CHUNDER NATH BOSE,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 12th March 1892.